

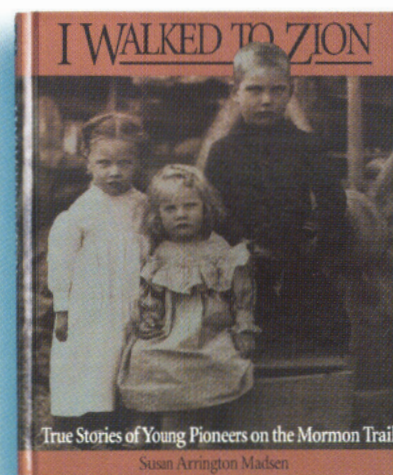
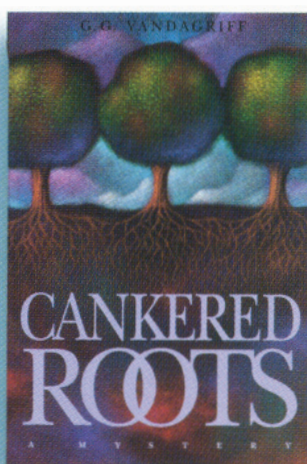
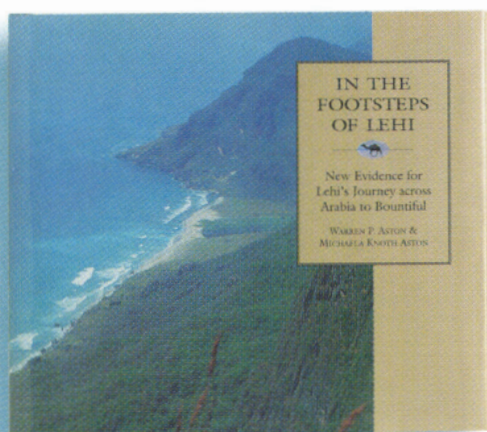
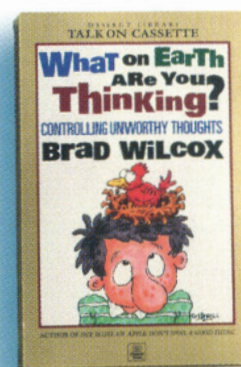
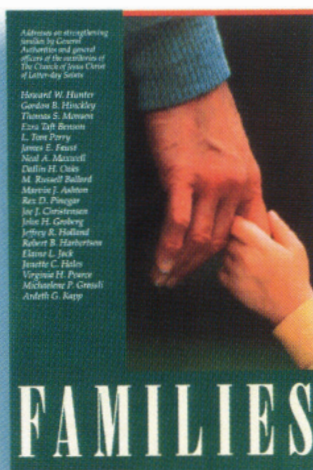
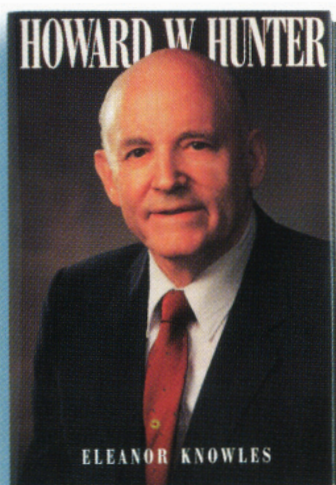
PIONEER

SEPT./OCT. 1994 • PUBLISHED BY THE SONS OF UTAH PIONEERS

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The National Society of the Sons of Utah Pioneers honors early pioneers for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination.

The Society also honors modern-day pioneers, both young and older, who exemplify these same ideals. We aim to demonstrate and teach these qualities to youth and all others whom we can influence. We hope to keep alive the ideals of true manhood and womanhood that cause ordinary people to achieve nobly.

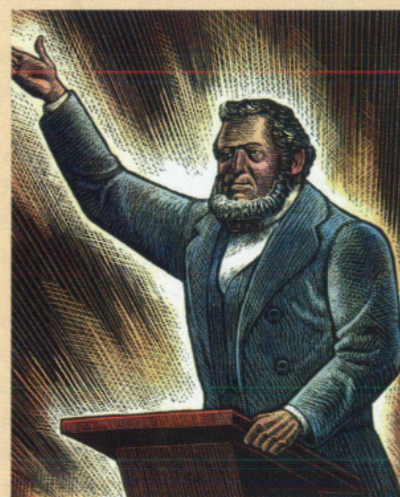
Pioneer magazine supports the mission of the Society. It will publish the story of the Utah pioneers with high standards of professional skill and historical accuracy in an attractive and popular format. Its editorial theme is that the achievements of the Utah pioneers resulted from their faith in the gospel of Jesus Christ.

On The Cover: Pioneer benefactor Thomas L. Kane, who is profiled by Wendell J. Ashton beginning on page 4. Also included in this issue is coverage of efforts by modern pioneers to restore the historic Kanesville Tabernacle.

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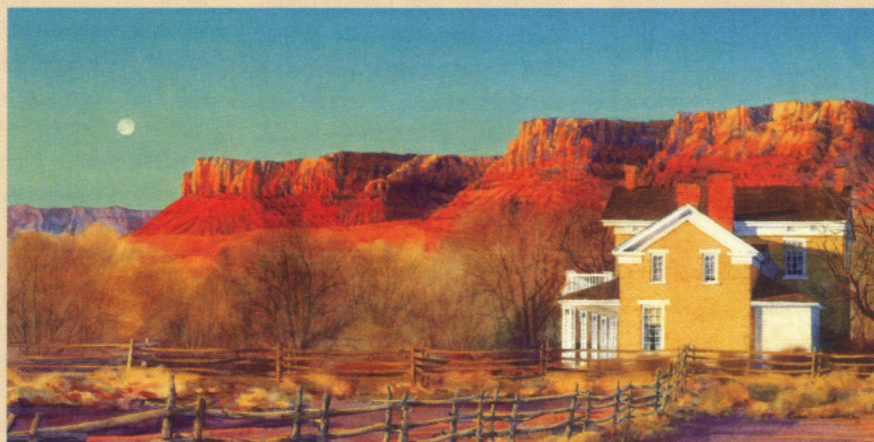
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SUP is heading south to Dixie

There's still time to make your reservations for the Sons of Utah Pioneers 1994 National Encampment in St. George, Utah.

Sponsored by the Cotton Mission Chapter and headquartered at the Dixie Center Plaza (700 East between 400 and 500 South), the encampment is scheduled for Oct. 6-8. It will feature tours of historical sites in the St. George area (including Mountain Meadows, Pine Valley, Snow Canyon and the Jacob Hamblin home in Santa Clara) as well as Zion's National Park, Silver Reef and the Red Cliffs picnic area. The encampment will also provide an opportunity to conduct national business and elections and present individual and chapter awards.

And don't forget — there will be plenty of time for golfing and shopping.

"National Encampments provide wonderful opportunities to learn about our pioneering history," said 1994 Encampment chairman Walter Wiest. "But the best thing is the chance to be with our SUP friends and enjoy our time together."

Wiest said there are plenty of available hotel and motel rooms in the St. George area, but with the St. George Marathon and the World Senior Games occurring around the same time it would be best to make reservations as soon as possible. The Encampment registration fee is \$95 per person, plus \$16 per person for the bus tours scheduled for Friday, Oct. 7.

For more information on the Encampment please contact Wiest at (801) 673-1373. ▼

There is also time to order your copy of the 1994 SUP limited edition



coin commemorating the 150th anniversary of the martyrdom of

Joseph and Hyrum Smith. The beautiful pure silver coin (please see photo on this page) may be ordered by SUP members and Pioneer subscribers for \$18 each through the SUP National Office, 3301 E. 2920 South, Salt Lake City, Utah 84109.

But you'd better hurry. At the end of the year the die will be destroyed in order to assure the value of the medal as a limited edition. ▼

Elections will be held during the St. George Encampment for new national SUP officers. Orson D. Wright, president of the Past President's Council, indicates that two well-qualified candidates have been nominated to serve as president-elect. They are:

— J. Elliot Cameron, George Albert Smith Chapter, a professional educator who has presided over Snow College, BYU-Hawaii and the LDS Church's Educational System. His service in the LDS Church has included assignments as bishop, high councilor, stake

president, Regional Representative and president of the Provo Temple.

— John A. Larsen, Mills Chapter, is also a professional educator who enjoyed a successful career as a high school principal, school district director and professor at the University of Utah and BYU. His church service has included assignments as bishop, stake and mission president, Regional Representative and president of the Jordan River Temple.

Also up for election: William E. Johnson (Ogden Pioneer Chapter) and Verl Petersen (Box Elder Chapter) for the Financial Advisory Council; Richard Moyle (Ogden Pioneer Chapter), Weber area vice president; Ralph Cannon (South Davis Chapter), Davis/Salt Lake North area vice president; Robert Blakely (Settlement Canyon Chapter), Salt Lake Southwest area vice president; John Anderson (Mills Chapter), Salt Lake Southeast area vice president; Walter Wiest (Cotton Mission Chapter), Utah Southwest area vice president; Marvin Stevens (Red Rock Chapter), Utah Southeast area vice president; Francis Day (Little Colorado River Chapter), Arizona North area vice president; Clarence W. Giles (Mesa Chapter), Arizona Central area vice president; and Ben Lofgren (Sierra Chapter) and Don Watts (Eastern Sierra Chapter), California North area vice president. ▼



Asking the Big Questions

To my journal, July 31, 1994:

This past week we've been bathed in the history of the pioneers — and refreshed! It was fun to participate with all those Little Pioneers trekking down Main Street, recreating in their own ways the stories they'd heard.

a place where no one could hurt them, and found a place where no one could help them. They were all alone in the desert, and they built a kingdom.

Next day after the big parade, we unveiled Kraig Varnier's great new statue of Brigham Young in the prime of his life. We saw recreated in bronze a

delightful finish for this festive week. As we danced to old fashioned fiddle music and Dick Losee's band, we enjoyed the spirit of Brother Brigham. This giant bronze figure seems to be striding confidently into the future, challenging us to follow with the same confidence. We felt rejuvenated!

narrow view of history? We think in terms of single events and episodes, or of a certain leader or heroic figure. But, by themselves, these events or people mean little. The big questions should be: "What was the cause?" And "What was the result?"

The Exodus of the children of Israel from Egypt grew out of a tradition of faith in the promises of God and a desire to be free to worship Him. The journey of our early pioneers sprang from their new-found faith and their determination to worship and serve Him at all costs.

What came of these movements? In the case of Moses' people, they changed the course of history and laid the foundation for a great religious tradition. In the case of Brigham Young's people, they built a kingdom in America's West from which their faith now goes out to all the nations of the world.

Will it continue? If not, the work of Brigham Young and his people will have failed, remembered only as an historical curiosity. It must continue. We must keep telling the story of the pioneers for the inspiration it gives us to carry on, and also for our children, who must hear it and be inspired to emulate those pioneer virtues that caused them to succeed when only failure seemed likely. ▽

THE EXODUS OF THE CHILDREN OF ISRAEL FROM EGYPT GREW OUT OF A TRADITION OF FAITH IN THE PROMISES OF GOD AND A DESIRE TO BE FREE TO WORSHIP HIM. THE JOURNEY OF OUR EARLY PIONEERS SPRANG FROM THEIR NEW-FOUND FAITH AND THEIR DETERMINATION TO WORSHIP AND SERVE HIM AT ALL COSTS. WHAT CAME OF THESE MOVEMENTS? IN THE CASE OF MOSES' PEOPLE, THEY CHANGED THE COURSE OF HISTORY AND LAID THE FOUNDATION FOR A GREAT RELIGIOUS TRADITION. IN THE CASE OF BRIGHAM YOUNG'S PEOPLE, THEY BUILT A KINGDOM IN AMERICA'S WEST FROM WHICH THEIR FAITH NOW GOES OUT TO ALL THE NATIONS OF THE WORLD.

Later Saturday evening Gov. Leavitt pointed through the window at the full moon and reminded us of the first manned lunar landing just 25 years ago. Like earlier pioneers — and later ones who still must follow — they faced the unknown and overcame it.

Sunday in church there were wonderful reminders of those who gave their all for the Cause; small people and great who were among the 6,000 who died en route to their Zion. Starved, frozen, exhausted, still they came on. As our mayor said the next day, they came to

dynamic young leader, a man of action, a man on the move, a man among his people. Our speakers pointed to Brigham as an example of past greatness, but also as a symbol of the challenge of the future. There yet are dreams to dream, deserts to conquer, men's hearts to win. We need more men of vision. We need more pioneers with faith and courage to risk it all.

As the Pioneer Days celebration concluded on Friday, several hundred friends and members of the SUP and DUP returned to the Capitol rotunda for "Brother Brigham's Ball" — a

As the holiday music echoed through the marble halls, then finally faded and died, we left pondering more deeply our roots and our responsibility. What meanings have we missed?

The great exodus of our 1847 pioneers and their heroic trek across the Great Plains reminds me of an earlier Exodus. The journey of Moses and his followers from Egypt and the one of Brigham and his followers may be the two greatest movements of people in history for a religious cause.

Do we sometimes take a too-



DEFENDER *of* ZION

Pioneer Benefactor
Thomas L. Kane

By Wendell J. Ashton

T

RAVELING HORSEBACK ALONE MUCH OF THE WAY, 24-YEAR-OLD THOMAS L. KANE BATTLED CASCADES OF RAIN, BLISTERING SUMMER HEAT, DEEP MUD, PRAIRIE GRASS HIGHER THAN HIS HORSE'S HEAD AND SWARMS OF MOSQUITOES THAT STABBED AT HIS TENDER FLESH, EVEN THROUGH HIS HEAVY PANTALOONS AND GLOVES. IT WAS JULY, 1846, AND KANE WAS RIDING THE RUGGED 200 MILES FROM FORT LEAVENWORTH, 30 MILES NORTHWEST OF KANSAS CITY, MO., TO THE BANKS OF THE MISSOURI RIVER WHERE HE WOULD VISIT A MORMON PIONEER SETTLEMENT

KNOWN AS MILLER'S HOLLOW IN ORDER TO MEET WITH HIS DEAR FRIEND, BRIGHAM YOUNG.

Two years later the settlement was renamed Kanesville in honor of this honorable man.

Kane's friendship with Brigham Young had all the loyalty and warmth of that of David and Jonathan, of Ruth and Naomi and of Damon and Pythias. The friendship, to the enduring benefit of the Mormon pioneers, lasted 31 years, until 1877, when Brigham Young died. Although he was never officially a member of The Church of Jesus Christ of Latter-day Saints, Kane remained a loyal friend of the Mormons until his death at age 61, four years after Brigham Young died.

A lengthy volume could be written on major moves Kane performed for the misunderstood Mormon pioneers. Let us peep at some of those deeds.

First, Kane had tremendous influence. He was a friend of United States presidents such as James K.

Polk, Millard Fillmore, Ulysses S. Grant and James Buchanan.

Kane knew eminent editors like Horace Greeley. Kane had broad and powerful acquaintances in Europe and Britain, where he had studied and traveled. He also served as secretary at the United States legation in Paris.

Kane had a mighty pen.

A lawyer by profession, he was an eloquent speaker. He was a courageous and caring crusader for noble causes such as freedom for the slaves and women's suffrage. Yet, only jockey size, he toiled from a sickbed with much of his monumental work.

Kane, with the help of his father, Judge John K. Kane, obtained U.S. government permission, in the face of carping opposition, for the refugee Mormons to occupy Pottawattamie and Omaha Indian lands

Restoration

A Modern Effort to Remember Historic Kanesville

Two religious tabernacles played key roles in the lives of Utah's pioneers: the dome-shaped Salt Lake Tabernacle, which was built in the heart of downtown Salt Lake City during 1864-67, and the Kanesville Tabernacle, where Brigham Young was sustained as president of The Church of Jesus Christ of Latter-day Saints two days after Christmas in 1847.

The Kanesville Tabernacle, a low, rectangular structure with broad gable roof, was built of logs in three weeks with log benches.

Kanesville, now called Council Bluffs, is on the Iowa side of the Missouri River, just east of Omaha, Neb. Kanesville was named for frail, bearded, benevolent, courageous and vibrant Thomas L. Kane. He was the most loyal and influential friend of the Mormon pioneers.

There is a move this year to reconstruct the Kanesville Tabernacle, seating some 1,000 people.

The tabernacle measured 40-by-60 feet, with an extension (12-by-20 feet) for a platform on the north side. The replica building will be constructed and operated jointly by Kanesville Restoration Inc., a non-profit charitable foundation, and the Pottawattamie County (Iowa) Mormon Trails Association.

The latter organization's president is Robert A. Schulze. He is the vocational lead teacher at the Iowa School for the Deaf. Most all association members, including its president, are not LDS.

This organization was formed in 1993 as a chapter of the Iowa Mormon Trails Association.

The association members accepted a matching grant of \$205,000 from a trust fund. With this matching grant, the association formed in 1993 Kanesville Restoration Inc. It is spearheaded by Gail G. Holmes. He is Omaha Nebraska Stake patriarch and a historian. Monte C. Nelson serves on Kanesville Restoration's board. This organization owns the tabernacle restoration site.

Viola S. and Monte C. Nelson directed the LDS Winter Quarters (Omaha) Visitors Center during 1992-1994. The Nelsons have contributed far more financially than any other party for the project. The restoration effort will cost approximately \$700,000.

The restoration, using matching native oak, will be completed by 1996. That is the sesquicentennial year of Iowa's statehood and the beginning of the sesquicentennial anniversary of the LDS exodus to Salt Lake Valley from Nauvoo, Ill. through the Missouri Valley.

The restored tabernacle will repose in a landscaped, tree-spangled park. The restored building will house a family history library, and will be used for musical programs, historical talks, living history enactments and pioneer family reunions.

The original tabernacle stood only two years, after warm weather springs ruined the floor. The building was replaced by the Orson Hyde Music Hall.

The Council Bluffs City Council on June 13, 1994, contributed three vacant city lots, valued at approximately \$100,000, to the Kanesville Restoration Inc. for the park. The city council has also recently re-routed its main street through the heart of the city, and named it Kanesville Boulevard. Council Bluffs today has a population of more than 56,000.

Kanesville received its name at a general conference of the LDS Church in the log tabernacle in April, 1848 — some four months after Brigham Young was sustained as the church's second president in the same building. Two months later Brigham Young left Kanesville to lead his second and final pioneer company to the Valley of the Great Salt Lake. — **Wendell J. Ashton** ▼



Gail G. Holmes



Monte C. Nelson



Robert A. Schulze

along the Missouri.

Kane was an influence in President Polk's mustering of the Mormon Battalion in 1846.

While visiting the refugee Mormons along the Missouri River, Kane became deathly ill with pulmonary tuberculosis. He asked for a patriarchal blessing. It was given him by John Smith, uncle of the Prophet Joseph Smith. He had been ordained a patriarch by Joseph Smith shortly before the Prophet's martyrdom.

The blessing assured Kane of safety against any enemy. Patriarch Smith said also that "thy name shall be had in honorable remembrance among the Saints to all generations . . ."

Kane's articles on the Latter-day Saints circulated

through powerful newspapers in America's east.

His speech in 1850 on "The Mormons" before the Historical Society of Pennsylvania is a literary gem that still sparkles.

For that lengthy address of some 20,000 words, he was so ill he was carried to the lecture hall. He spoke "without hemorrhage." For days afterward he was so sick he could hardly move in bed.

Kane began that historic address describing his visit to Nauvoo, Ill., a city of almost 14,000 people built by the Mormons. He entered the city right after it had been plundered by enemies and deserted by the Saints. Kane described entering the Nauvoo Temple, which had been desecrated by the mobbers. A number of them, "generally more or less under the

influence of ardent spirits," were reveling inside the temple — with a bass drum and a steamboat signal bell.

In that address, he said: "But the first duty of the Mormon women was, through all change of place and fortune, to keep alive the altar fire of home."

Concluding that Pennsylvania speech, Kane noted how the hard-toiling Mormons had built communities of refined life. Then they had been ruthlessly "expelled by lawless force into the wilderness."

When Utah was granted a territorial government by Congress, President Fillmore asked Kane to be the first governor. He declined. He recommended Brigham Young. President Fillmore so acted.

Kane's crowning, and probably most difficult, achievement with the Mormons was peacemaker in the so-called "Utah War" of 1857-58. Colonel Albert Sidney Johnston, a Southerner who spoke of the Mormons in Utah as "rebels," led a U.S. army toward Utah. His mission: to suppress a purported "rebellion" and to accompany portly, heavy-jowled, ruddy, silver-haired Alfred Cumming, a Georgian, to replace Brigham Young as Utah's territorial governor.

President James Buchanan had appointed Cumming Utah's governor. Buchanan ordered an army of 2,500 soldiers, with long trains of supply wagons and herds for meat, to accompany the appointee.

Brigham Young declared:

"We do not want to fight the United States, but if they drive us to it, we shall do the best we can; and, I tell you, as the Lord lives, we shall come off conquerors."

Governor Young ordered out the militia.

Families were to leave their homes for southern Utah. A "scorched earth" resistance was proclaimed. Militiamen would remain behind. They would touch the torch to homes, barns, grain and haystacks — and the axe to orchards.

In this dark hour, Brigham Young sent word to his trusted friend in Philadelphia, Thomas L. Kane. Governor Young asked Kane to explain to President Buchanan the true status of government among Utahns.

Kane, in delicate health and with a young family, was strongly urged by his father not to go to Utah. President Buchanan told Kane his proposed mission was hopeless, adding: "If you go, may Heaven protect you."

Kane, with only a black servant as a companion, began his journey in midwinter. Kane traveled as "Dr. A. Osborne," the name of his servant.

Kane remembered the kindness of the Mormons to him at Winter Quarters. He recently had "heard so many hard things" about them. So he asked to be sent to a stranger's home in Salt Lake City as "Dr. Osborne."

Kane met with President Young and other Church leaders.

U.S. troops under Colonel Johnston were camped only 113 miles away. They awaited spring for their invasion of Salt Lake Valley.

With the troops was Alfred Cumming.

Then Kane met with Governor Young privately. Kane suggested that the army be allowed to enter Salt Lake Valley peaceably. He was surprised when Brigham Young replied that "we are

not afraid of the army."

Kane, as "Dr. Osborne," remained in the taut atmosphere of Salt Lake City almost two weeks.

Even Dr. John M. Bernhisel, Utah's delegate to Congress, believed that the breach between the army and the Mormons had widened too far to be bridged by conciliation.

One mail rider alone brought 500 revolvers from San Bernardino for the defense of the Saints.

In far away England, Charles W. Penrose penned a rally song, "Up, Awake Ye Defenders of Zion."

Kane left Salt Lake City, with an escort of Mormon horsemen. They accompanied him to the Little Muddy, 12 miles from Johnston's white tents at Camp Scott (which was only a few miles from present-day Fort Bridger, Wyo.)

Shots rang out across the prairie when Kane entered Camp Scott.

He spent an entire day in conference with Alfred Cumming.

When Kane met Colonel Johnston, the reception was cool.

WHEN UTAH WAS GRANTED A

TERRITORIAL GOVERNMENT BY CONGRESS,

PRESIDENT FILLMORE ASKED KANE TO BE THE FIRST

GOVERNOR. HE DECLINED.

HE RECOMMENDED BRIGHAM YOUNG.

PRESIDENT FILLMORE SO ACTED.

Continued on page 30



Old Folks excursion American Fork, Utah 1903, June 30. C.R. Savage is seated next to tree.



C. R. SAVAGE

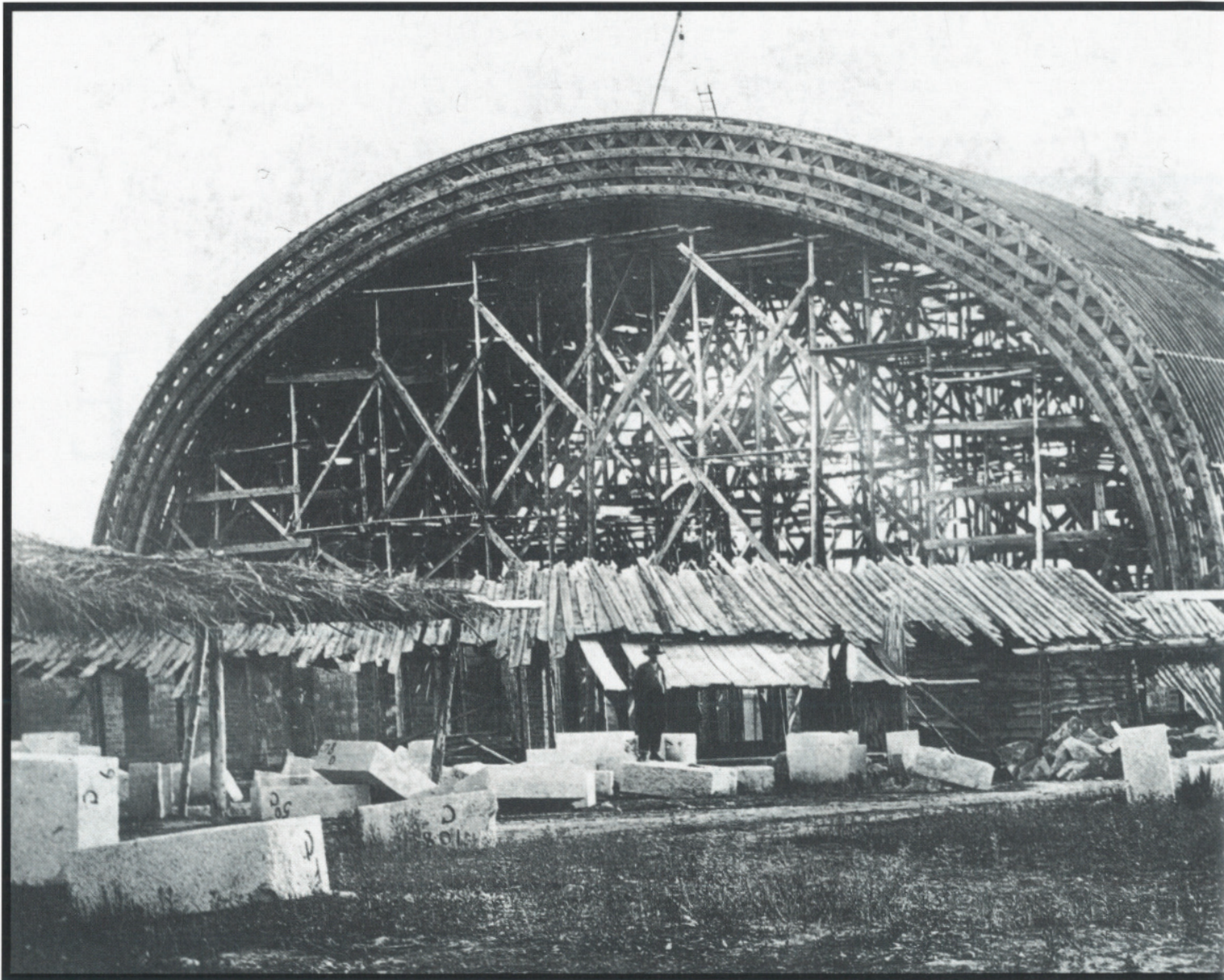
A Pioneer Legacy in Black and White

ON THE SOUTHEAST CORNER OF TEMPLE SQUARE, AT THE INTERSECTION OF SOUTH TEMPLE AND MAIN STREET IN DOWNTOWN SALT LAKE CITY, STANDS A MONUMENT. IT IS A HAND-CARVED, HIGHLY POLISHED GRANITE COLUMN FORMED INTO TWIN FOUNTAINS AND CAPPED WITH THE SCULPTED BRONZE BUST OF CHARLES R. SAVAGE. HUNDREDS OF PEOPLE WALK BY IT EVERYDAY WITHOUT EVER SEEING IT. AND IF THEY DO NOTICE, THEY RARELY TAKE THE TIME TO READ THE INSCRIPTION:

*In Affectionate Remembrance of
Charles R. Savage and
In Reverential regard for the
Old Folks whose happiness
He so greatly promoted
Through the establishment of
Old folks day in Utah.*



By William W. Slaughter



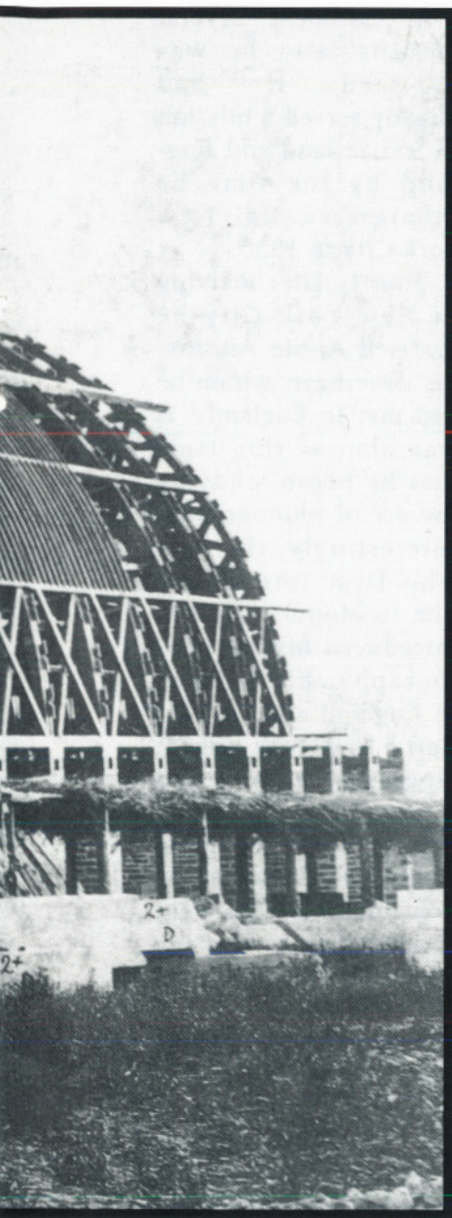
Salt Lake Tabernacle under construction ca. 1866

The "Old Folks Day" was begun with Savage's leadership (along with Bishop Edward Hunter and George Goddard) in 1875 as a way to honor pioneers by providing an annual recreational outing for those 70 years of age and older. According to Savage family records, "whenever Mr. Savage would pass [John Daynes'] house, he would see John's elderly mother sitting on the porch. She was there day after day . . . and Savage wondered if she ever went outside of the yard. He thought that there must be other old people that lived in the same way, and the idea came to him that it would be a fine thing to give all elderly people an outing once a year."¹ Savage was involved with the "Old Folks" until his last year of life. "During their lifetimes, Savage and Goddard were its foremost advocates; the movement outlived them by several decades."²

When the memorial was dedicated in 1936, it was

hoped it would help keep the memory of Savage alive in the minds of generations to come. It was said of his "Old Folks" involvement: "In the strenuous work of arranging for big excursions and caring for hundreds of more or less feeble men and women, Mr. Savage never lost his composure, patience, or good nature, and the labor that he performed in that direction alone has been sufficient to cause his name and memory to live in the hearts of the people."³

"Old Folks Day" was only one facet of a life filled with doing. Not only was he a humanitarian but he was also a member of the Mormon Tabernacle Choir, a high councilor and home missionary in the Salt Lake Stake and a captain in the Utah Nauvoo Legion. He also delivered popular illustrated lectures on the West, contributed articles to local and national publications and was a supporter of the arts in Utah.



Old Tabernacle and bowery, SLC ca. 1861

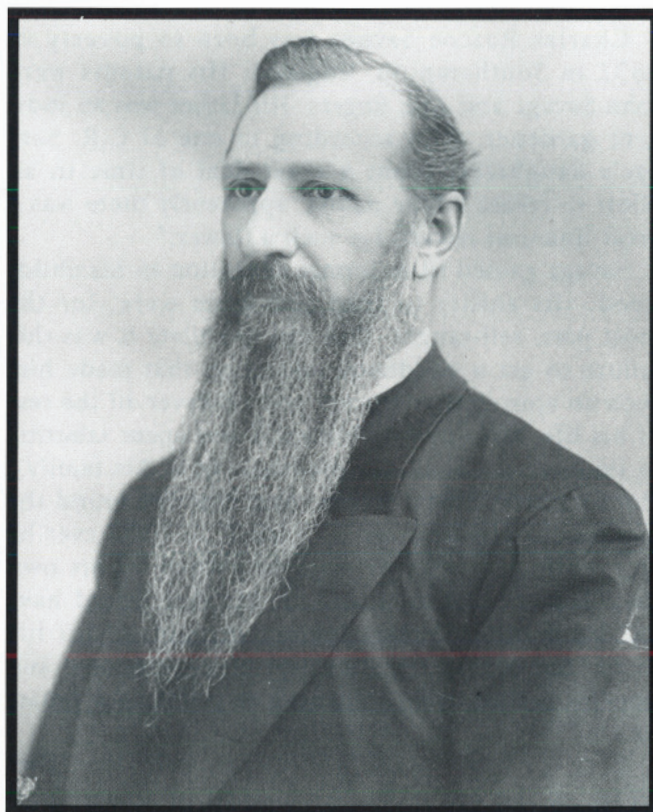
However, it was his good nature, self-control and patience, plus an unquenchable inquisitiveness and an ability to work hard that allowed him to excel at the thing he is most remembered for — photography. Excellent photography. Not only was he a pioneer and a photographer, but he was indeed a “pioneer photographer.”

*Instead of my features he photoed my nose!
True my whiskers came in for a liberal stare,
In the picture before you, as you will declare,
But then you'll agree with my wail of despair,
'Twas a Savage act on the part of C.R.
To photograph only my nose and my hair!*

He learned the art of photography in its infancy and always kept on the forefront of its rapidly changing technology.

C.R. Savage was a “name” photographer, respected and sought out by his peers. With his camera, Savage was able to document the growth and development of Salt Lake City and vicinity. Many Utah residents, government officials and LDS Church leaders eventually appeared in front of Savage’s camera. On Dec. 3, 1893, Joseph F. Smith, an LDS General Authority and friend, good-naturedly wrote the following on the back of his portrait by C.R. Savage:

*In “underground days,” as the saying goes
The great C.R. Savage kindly proposed
To take my photograph in modern pose
I gladly consented the Savage to meet
A sit for my picture expecting a treat;
To my disappointment, as you may suppose*



Joseph F. Smith ca. 1893



Wagons fording the South Platte River. 1866

As good as his portraits were, he was perhaps at his best when photographing the landscape of Utah, the Rocky Mountain area, and the West. During his professional career, which spanned nearly 50 years, he won first prizes for his photograph exhibits at the World Expositions in Chicago, St. Louis, San Francisco and Portland. These are considerable achievements made all the more significant when one considers that there was little in Savage's early life that would have predicted such a productive life.

Charles Roscoe Savage was born to poverty in 1832 in Southampton, England. His parents were John Savage and Ann Rogers. His father was an indigent gardener, who according to one of C.R. Savage's daughters, spent a great deal of time in an effort to create a blue dahlia; apparently there was a great financial reward for such a flower.⁴

Savage gained little formal education in his childhood. His ability to read and write were, for the most part, self-taught. One can speculate it was this failure to get a childhood education that made him such an appreciative learner and observer all the rest of his life. Most of his childhood was spent laboring to improve the financial predicament of his family.⁵ His daughter, Emma Jensen, said that "he found the world cold and heartless . . . [and] . . . whatever he enjoyed in his boyhood days he earned by his own hard labor." Despite a start in life that would have left many bitter, Savage seemed throughout his life to be "buoyed up by some sort of inspirational and hopeful feeling which seemed to point to a better future."⁶

Perhaps that "hopeful feeling" came in 1848 when, at the age of 15, he learned of Mormonism when he attended a lecture given by Elder Thomas

B.H. Stenhouse. Several months later he was baptized. He had already served a mission in Switzerland and England by the time he immigrated to New York City in 1856.

Shortly after arriving in New York City he married Annie Adkins, his sweetheart whom he had met in England.⁷ It was also at this time that he began studying the art of photography. Interestingly, the man who first introduced him to Mormonism also introduced him to photography. Elder Sten-

house brought a camera from England and encouraged Savage's interest in this art.⁸ New York was, at this time, a hot bed of photographic activity and technology.

In 1859, George Q. Cannon, who was presiding in the eastern states, sent Savage to Florence, Nebraska Territory, on church business. The next summer he and his family traveled with a company of Saints to Salt Lake City, where they arrived on the Aug. 27, 1860.

Within days after arriving in Salt Lake City, Savage met Marsena Cannon and they formed a partnership that ended when Cannon left for a mission to St. George in the fall of 1861. Shortly thereafter, Savage took artist George M. Ottinger as a partner. The firm of Savage and Ottinger, which sold photos and paintings, continued from 1861 to 1872, when Ottinger decided to devote his time exclusively to painting.

Two significant events took place during this partnership, both of which helped launch Savage's career as a noted photographer and successful businessman. The first occurrence was Savage's 1866 photographic tour: a stage and train trip west to San Francisco, steamer to Panama, railroad across the Isthmus, and by boat to New York, and then via wagon across the U.S. back to Utah. He wrote extensively about this trip in an article published in the July 1867 issue of *Philadelphia Photographer*. One of the reasons he made this trip was for the "opportunity to see and learn everything that could be of use to me in building up a first-class business in the heart of the continent . . ." ⁹ He toured New York galleries and made business contacts with the help of H.T. Anthony, who ran a photographic supply



View of railroad car used by Savage to take pictures for the Denver Rio Grande Western. View includes family members, artist Alfred Lambourne.

house. During this trip he found a much freer exchange of ideas among New York City photographers than when he lived there 10 years earlier.

Another reason for the trip was to have a dark-room wagon built. Savage writes:

One of the objects of my visit eastward was to obtain a wagon suited for taking a series of views on the overland route on my return trip . . . It is about nine feet long and six feet high in the darkroom, leaving three feet of space in front for carrying a seat and provisions. The sides are filled with grooved drawers, for the different sized negatives, and proper receptacles for the different cameras, chemicals, and etc., forming a very complete outdoor darkroom.¹⁰

Of his effort to photograph views on the return overland route he said: ". . . photographing in the circumstances under which we travelled is work; what with the care of animals, and standing guard at night, and having no time to spare, it was a scramble to photograph anything . . ." ¹¹ Of the photographs he was able to take, only a handful exist today.

The other significant event during this time was his invitation to be one of three photographers,

along with Andrew Russell and Alfred Hart, to document the 10 May 1869 joining of the rails at Promontory, Utah. This proved to be successful, as one of his images was used a month later in *Harper's Weekly*.

Until the advent of simple portable cameras, the public was dependent upon professional photographers for portraits and views. Selling photographs was a profitable business, if you were willing to stay on top of trends and learn the latest photographic technology. After George Ottinger retired from their partnership, Savage set up business as "Savage's Art Bazaar" (later renamed "Pioneer Art Bazaar"), which specialized in portraits, landscape photographs, stationery and art supplies. His persistence and business acumen were tested in 1883 when a fire destroyed not only his place of business but also much of his stock of negatives. It was disastrous, but the practical C. R. Savage was able to rebuild his business.

At the time, the buying public insisted on beautiful landscape photographs as well as portraits. Also, in the last decades of nineteenth century railroad



Lower Fall of the Yellowstone River. Yellowstone National Park.

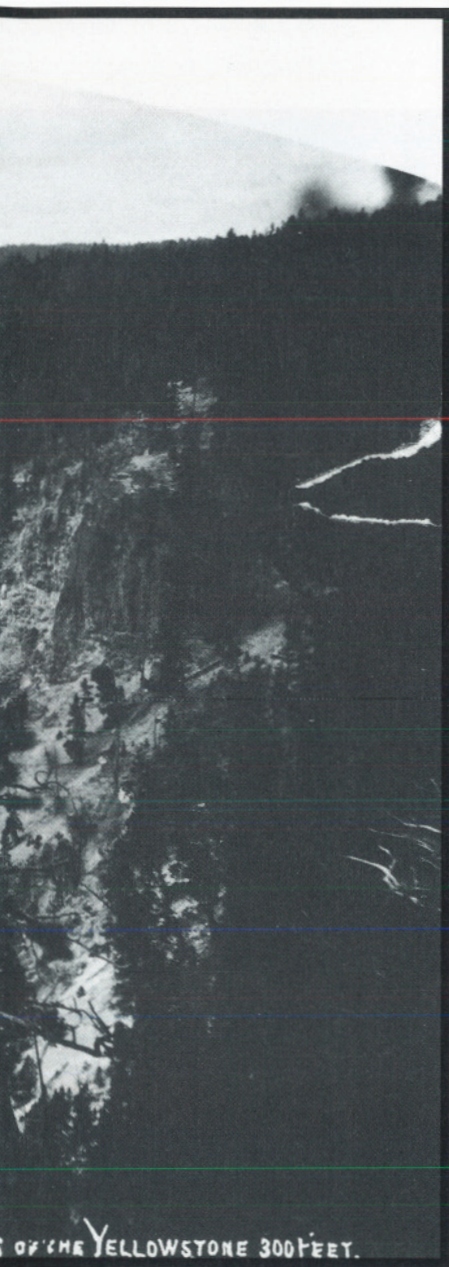
companies wanted to sell easterners on the idea of visiting the West. And the best way to do that was to show the glorious vistas of the West. Early on, Savage realized for his business to be successful, he must travel extensively throughout the western United States. A boon to his business was the willingness of the Union Pacific and the Denver & Rio Grande railroad companies to supply Savage with free passes and private railroad cars for his photographic expeditions.

Charles Savage loved to share his travel experiences by writing articles for the Salt Lake City newspapers. His prose usually bubbled, as when he wrote this opening passage about his 1884 trip to Yellowstone National Park:

Who has not heard of the Yellowstone Park, of its many marvels, of the weird and strange sights to be witnessed within its borders, of its glorious waterfalls, its many colored canons, its mud springs, its spouting geysers, its sulfur mountains and wondrous lakes? Let those who have not heard bear with the writer in the effort to describe what he saw on making a visit for artistic purpose in this world-famed region.¹²

Sometimes in his jaunts he happened upon the unexpected, such as in this description of the baptism of a group of Shivwit Indians:

As we were leaving St. George for the desert, we saw a great gathering of Indians near a pool north of the city. We found on arriving there that Qui-tuss and 130 of his tribe . . . were about to be baptized. The



Baptism of Shivwit Indians, March 1875.

men and women were assembled in groups and appeared to feel as though they were about to do some important act. Their manner was as simple and childlike as could be, Bro. A. P. Harding acted as interpreter . . . I shall not forget the sight — some three or four hundred persons kneeling, Indians and Caucasians, side by side; men who had faced one another with deadly rifles, seeking each other's blood,

were mingled together to perform an act of eternal brotherhood.¹³

In his later years as Savage left the day-to-day operation of his business to his employees, it was not unusual to find him supervising the delivery of coal or wood to the aged or overseeing some other philanthropic act. He died on Feb. 3, 1909. He left a legacy of superior photography, allowing us to look at our heritage. He is still considered a "name" photographer.

And as the people who erected his monument had hoped, he is remembered. ▼

(William Slaughter is a photo archivist for the Historical Department Archives of The Church of Jesus Christ of Latter-day Saints. This spring the University of Utah

Press published *Camping Out in the Yellowstone*, 1882, which he edited.)

1 "Old Folks' Excursions," Kate B. Carter, ed., *Our Pioneer Heritage*, 20 vols. (Salt Lake City: Daughters of Utah Pioneers, 1958-1977), 19:2.

2 Reeves, Brian D., *Hoary-Headed Saints: The aged in Nineteenth-Century Mormon Culture*. Thesis: Brigham Young University, 1987. 73.

3 Nordgren, Weston N., "A Living Memorial" [1936], p. 2, Type-script, Historical Department, Archives Division, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, hereafter cited as LDS Church Archives.

4 Clark, Luacine A. Savage, "Life Sketch of Charles Roscoe Savage, Photocopy of typescript, [n.d.] p.1, LDS Church Archives.

5 Ibid, 1.

6 Jensen, Emma Jane Savage, "The Life Sketch of Charles Roscoe Savage; Pioneer of August 27, 1860" [n.d.] p. 1, Photocopy of typescript, LDS Church Archives.

7 C. R. Savage eventually practiced plural marriage. In 1876 he married Mary Emma Fowler. In 1878 he married Ellen Fenn. In 1895 he married Ammie Smith Clowes, a widow. He fathered seven sons and six daughters. Annie bore 11 of these children and Ellen Fenn bore two.

8 Clark, p.4.

9 Savage, Charles Roscoe. "A Photographic Tour of Nearly 9000 Miles," *Philadelphia Photographer*, July 1867, 313.

10 Ibid.

11 Ibid, 315.

12 Savage, Charles R., "A Strange Country, Geyserland," *Deseret Evening News* (Salt Lake City, Utah, 17 September, 1884).

13 *Journal History of the Church*, 15 April 1875 pp.2-3, LDS Church Archives.

THE COTTON MISSION

*Beloved Southland, dear to me,
My Dixie Home! My Dixie Home!
My heart in song I raise to thee,
My Dixie Home! My Dixie Home!
Land where my fathers toiled and died,
Once scorned of men, but now their pride,
I'll sing thy praises far and wide,
My Dixie Home! My Dixie Home!*

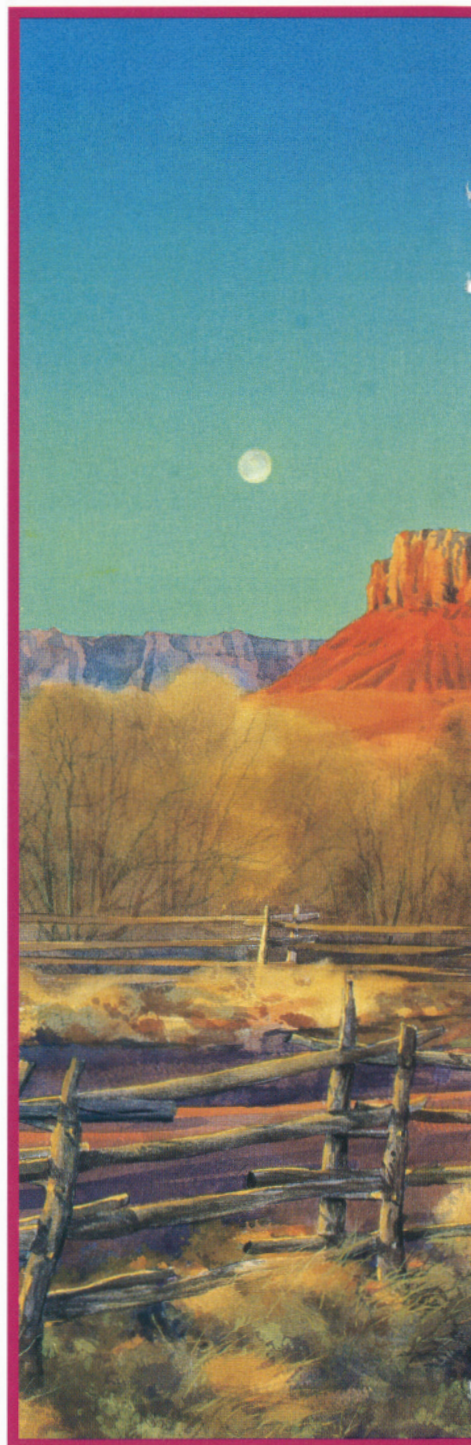
WHEN ANTHONY W. IVINS WROTE THIS SONG TO THE MELODY OF "MARYLAND, MY MARYLAND," HE WASN'T WRITING OF PILLARED PLANTATION HOUSES OR OF SOUTHERN BELLES WITH LACE PARASOLS. HIS "BELOVED SOUTHLAND" WAS ABOUT 300 MILES SOUTHWEST OF SALT LAKE CITY.¹ IVINS WAS ONE OF THE EARLY MORMON SETTLERS SENT TO SOUTHERN UTAH BY BRIGHAM YOUNG DURING THE 1850S AND EARLY 1860S TO ESTABLISH WHAT CAME TO BE KNOWN AS THE "COTTON MISSION."²

President Young had envisioned such an undertaking long before the seeds of "King Cotton" began germinating in what later became Utah's Washington County. As he and his band of Mormon pioneers entered the Salt Lake Valley in July 1847, it was apparent to the man they called "the American Moses" that not only were they destitute of food — they were threadbare. And they had no means of clothing the thousands of Saints who would soon pour into the Great Basin unless they were able to grow for themselves the cotton they would need for material.

But "King Cotton" needs sunny, fertile land for success, so in November 1849 the Southern Exploring Company, under the

leadership of Parley P. Pratt, was sent south.³ On the last day of the year, Pratt stood on the rim of the Great Basin and looked over what would later become known as "Utah's Dixie." One has only to read his description of the sight to imagine the look on his face: "The great Wasatch range . . . here terminates in several abrupt promontories, the country southward opening to the view for at least 80 miles, and showing no signs of water or fertility . . . in short a country in ruins . . ."⁴

Despite this discouragement, the explorers camped Jan. 1, 1850, "along the Santa Clara Creek about two miles above where this creek joins with the Virgin River, very near the present towns of



By Julie A. Dockstad

Sinking Pioneer Roots In Red Earth



"Brigham Young's Winter Home" by Al Rounds

St. George and Santa Clara.”⁵ A Feb. 7, 1850, report to the Governor and Legislature described the “beauty and mildness of the climate of that portion of country along the Virgin River and Santa Clara.” The explorers who wallowed through snow to reach the winter sunshine of Utah’s Dixie never forgot the contrast between the two climates.⁶

In the fall of 1852, the first Mormon settlement was established when a small company led by John D. Lee colonized Harmony, about 25 miles south of present-day Cedar City.⁷ Other small colonies followed.

Even though the early settlements were part of the Cotton Mission effort, however, the first cotton seeds planted in Utah’s Dixie were not planted by farmers — they were planted by proselyting Mormon missionaries sent to teach the Indians, or “Lamanites.” On April 14, 1854, several wagons pulled out of Salt Lake City to open the Southern Indian Mission. Subsequent missionaries followed later, and the Santa Clara colony was established.

Soon one of the missionaries, Jacob Hamblin, became ill and needed medicine and nourishing food. Augustus Hardy went north to a settlement called Parowan to get supplies. While there, Brother Hardy visited Nancy Anderson, who was born and raised in the southern United States and who had with her a quart of cotton seed, which she gave to the missionary. The first cotton seed was planted on 100 acres of land near Santa Clara Creek. From this planting, two more quarts of seed were procured.

Such an undertaking was new to almost all of the missionaries. One of them recommended soaking the seed in new milk to aid germination, but none of the seed that was so treated matured. The rest of the seed resulted in about 100 plants that grew and produced 75 pounds of seed cotton. After it was ginned, Caroline Beck Knight, Marie Woodbury Haskell and other women carded, spun and wove the cotton into 30 yards of cloth. This was the beginning of cotton culture in Utah’s Dixie, which eventually expanded into a string of settlements along the Virgin River.⁸

During the April 1857 general conference, the first “cotton missionaries” were called. Under the leadership of Robert Dockey Covington, 28 families and several young unmarried men arrived at the present site of Washington, Utah, on May 6, 1857. Many of these settlers were originally from the Southern states and were accustomed to raising cotton.

Not all of these missionaries agreed that cotton could be grown in this barren, desolate country. Some thought it a hoax. Others, however, thought the “soil was as good as that of Texas.” The first year these cotton farmers realized only one-third of a crop and that, according to an early observer, was yellow in appearance. But what courage and optimism! The spring of 1858 found these cotton missionaries planting 130

acres into cotton and predicting a yield of 156,000 pounds.⁹

The years of 1855-1860 were experimental years for the Cotton Mission. George A. Smith, chairman of a territorial committee on cotton cultivation, visited the southern settlements during these years and in a report to the Legislature Council of the Territory of Utah in 1859, he “recommended that cotton culture in Washington County be extended.”¹⁰

In April 1861, the cannons of Fort Sumter, S.C. — roaring the outbreak of America’s Civil War — underscored the need for self-reliance in the Great Basin. “This sudden outburst of hostilities abruptly cut commercial intercourse between the Northern states and the South. With this cessation of trade came a blockade of cotton traffic. Isolated as they were in the mountain fastness of their desert Zion the Mormons realized they must supply their every need” — including cotton.¹¹

The following month, President Young himself toured the Southern Utah settlements. During his visit, he viewed with favor a valley north of Toniquint, “extending from the junction of the Santa Clara and Virgin, to the vermillion hills to the north.” This valley was about three miles square. Brother Brigham was looking to establish a central city for the Cotton Mission.¹² While looking over the future site of St. George, President Young predicted, “There will yet be built between these volcanic ridges, a city, with spires, towers and steeples, with homes containing many inhabitants.”¹³

The first of these “inhabitants” were called during the October 1861 general conference. Three hundred families were to settle a central city in Washington County. “This mission to Dixie required sacrifice; therefore, the leaders were careful in selecting the most ‘sturdy character, courageous, thrifty, obedient, faithful and honest.’ Many faltered, but many more were of the temperament of Wandle Mace, who, upon hearing his name called said, ‘My feelings changed, and I not only felt willing, but anxious to respond to the call.’”¹⁴

Elder Erastus Snow, a member of the LDS Church’s Quorum of Twelve Apostles, was one of the leaders of the cotton missionaries. “I feel to speak encouragingly to my brethren, so far as our removal from this to the southern part of the territory is concerned,” he told his fellow cotton missionaries. “I feel to go body and spirit with my heart and soul, and I sincerely hope that my brethren will endeavor to do the same.”¹⁵

The name of this new city was to be St. George, after George A. Smith — known as the father of the Southern Utah settlements.

Soon wagons rolled south accompanied by strains of “Dixie’s Land,” a popular tune of the day that had meaning to cotton missionaries because of its refrain about being “away down south” and “in the land of cotton.” The cotton missionaries “didn’t understand cotton culture,

Continued on page 31

The Cotton Mission Today

Doing Time at the 'Big House'

By H. Wells Meeks

Walt Wiest listened carefully as St. George Mayor Dan McArthur talked to him about the eyesore at the busiest corner in town. Years ago, the site at St. George Blvd. and Main Street was a most prestigious and beautiful area. It was the property of Erastus Snow and was dominated by his home, referred to by local residents as "The Big House."

"The Big House" was a gathering place for prominent people, including visiting church and government leaders. Much of St. George's future was planned there. Through the years it became a hotel, then a rooming house and then, during the Great Depression, a cheap rooming house. The low wall in front of the house became the daily gathering place for a group of "gentlemen" whose occupation was whittling and spitting across the sidewalk. Eventually, the proud, old, historical house was torn down and a service station, tavern and pool hall were built in its place. In 1990 those buildings were torn down, and the lot was left vacant and weed-infested.

In 1992 Zions Bank began construction of a beautiful new building in the middle of the block. A meeting with city officials and officers of the SUP's Cotton Mission Chapter was called to discuss what should be done with the vacant property that once figured so prominently in St. George history when it featured the Big House. It was at this meeting that Dr. Wiest, immediate past president of the Cotton Mission Chapter and newly elected National SUP vice president, heard Mayor McArthur talk about the eyesore.

From that meeting came a plan. Under the direction of the SUP, the lot would be turned into a small park, with fountains, flowers and monuments commemorating the history of the area. Dr. Wiest was appointed chairman of the effort.

"Our first concern was with who, what and where should be chosen to be commemorated in this way," Dr. Wiest said. "We were sensitive to the fact that, over the years, there have been many people, many events and many buildings that have played important roles in helping St. George evolve into the well-loved community that it is."

Much research followed. It was finally determined that nine historical buildings of significance to St. George should be honored, along with a tribute to the harnessing and development of water resources — especially the Virgin River — which made it possible for "the desert to blossom as the rose."

The nine featured buildings are: the Erastus Snow "Big House," the pioneer courthouse, the St. George LDS Tabernacle, the St. George LDS Temple, the Brigham Young Winter Home, Gardner Hall, the Social Hall (also known as the Opera House), the Dixie Academy and the Woodward School.

With the buildings selected, Dr. Wiest began raising funds to pay for the plaques commemorating the historic sites — a considerable task that is still underway. He enlisted the talents of Lyman Hafen to compose articles of history and description to be engraved upon the plaques. Then came the challenge of creating

the plaques themselves, which needed to be delicate enough to display both photographic images and written descriptions of the subjects and durable enough to resist the elements and vandalism. At length it was decided to attach the plaques to 8- and 10-foot tall monoliths of native stone, placed in various locations throughout the plaza.

And finally, the plaza needed a name. Dr. Wiest wanted St. George citizens to feel some ownership of the park, so he initiated an area-wide contest to come up with the most appropriate name. Although "Pioneer Park" was the most often submitted name, contest judges

liked the suggestion of 11-year-old Juanita McGuire, who coined "St. George Memorial Plaza."

The project was brought to a successful conclusion with a dedication ceremony on June 3, 1994. Dr. Wiest conducted the program and outlined the purpose of the Plaza and the series of events that led to its creation, and Mayor McArthur accepted the Plaza on behalf of the city of St. George. Steve Snow represented the Erastus Snow family and gave an interesting history of the property on which the Plaza stands. And national SUP President Angus Belliston, a Zion's Bank official, spoke about the integrity of the places being honored, as well as the founders of St. George.

About the only thing missing from the service was a glaring omission in the dedicatory program. Although it contained generous written tributes to those who participated in the campaign in any way, there was no mention of Dr. Walt Wiest. Of course, that should come as no surprise to those who know Dr. Wiest. In fact, they wouldn't expect it to be otherwise.

After all, Dr. Wiest wrote the program. ▼
(H. Wells Meeks is vice president of the Cotton Mission Chapter.)



Clarence Foy, President of Cotton Mission Chapter, and on the right, Walter Wiest, Vice-President National S.U.P.

TALKING THINGS OVER

*The
wit and
whimsy
of
Brigham
Young*



THE LEADING MECHANISM FOR EDUCATION, ENTERTAINMENT, SPIRITUAL REJUVENATION AND INTELLECTUAL STIMULATION IN PIONEER UTAH WAS THE WEEKLY SUNDAY AFTERNOON SERVICE IN THE OLD TABERNACLE AND THE PERIODIC MEETINGS IN OTHER SETTLEMENTS WHEN VISITED BY BRIGHAM YOUNG AND/OR ONE OR MORE OF THE APOSTLES OR OTHER CHURCH LEADERS. THE OLD TABERNACLE, CONSTRUCTED OF ADOBES ON THE SOUTHWEST SIDE OF TEMPLE SQUARE IN 1852, SEATED ABOUT 2,500 PEOPLE AND RESEMBLED A LARGE LECTURE HALL WITH CHOIR SEATS BEHIND THE SPEAKER'S STAND. BRIGHAM PRESIDED AT THESE WORSHIP SERVICES AND OFTEN SPOKE FOR AS MUCH AS AN HOUR AT A TIME.

By Leonard J. Arrington



Brad Tress

WHEN THE LORD HAD ORGANIZED THE WORLD . . .

THEN HE CREATED MAN . . . MOSES MADE THE BIBLE TO SAY

HIS WIFE WAS TAKEN OUT OF HIS SIDE — WAS MADE OF ONE

OF HIS RIBS. AS FAR AS I KNOW MY RIBS ARE EQUAL ON

EACH SIDE. THE LORD KNOWS IF I HAD LOST A RIB FOR EACH

WIFE I HAVE, I SHOULD HAVE HAD NONE LEFT LONG AGO . . .

AS FOR THE LORD TAKING A RIB OUT OF ADAM'S SIDE TO

MAKE A WOMAN OF, IT WOULD BE JUST AS TRUE TO SAY HE

TOOK ONE OUT OF MY SIDE.

Fortunately, nearly all of the sermons delivered by Brigham in the Old Tabernacle in the 1850s were taken down by stenographers. Many were published in the *Deseret News*. Others were printed in the annual compilations of *Journal of Discourses*.

Since he was untrained, in a formal sense, having never had a course in homiletics, Brigham's sermons were not works of art. Nevertheless, his messages were well thought out, suggesting remarkable mental power, and were well adapted to his audiences. They were "fireside chats," an informal "talking things over" with his people; a reading of the sermons indicates that he knew where he was going and was effective in getting there. Moved by the "Spirit," mixing up subjects as diverse as women's fashions, the atonement of Jesus Christ, the forthcoming events associated with the Second Coming, and recollections about Joseph Smith, Brigham was able to keep his audiences enthralled, amused, in tears, and at the very least awake for as long as two or three hours on some occasions. In the course of his remarks he would respond to critics, hold forth inspiring visions of what to expect, call up recollections from his own past experiences, nag and cajole, amuse with lighthearted whimsy, comment on the news of the day in its relation to the Saints, teach doctrine from the scriptures and from his own prophetic understanding, encourage and buoy up — all by use of pungent, colloquial language and frequent anecdote, and invariably within a general atmosphere of optimism and faith that communicated confidence to the wavering and downhearted. Many are the entries in the diaries of the listening Saints like this one of Wilford Woodruff: "Attended meeting. Heard Brigham Young speak. Could have listened to him all day."¹

Brigham was capable of humorous references even

on serious topics, as is suggested by the following excerpt from a sermon of Oct. 8, 1854, that has remained unpublished. The talk dealt with the creation of the world.

When the Lord had organized the world, and filled the earth with animal and vegetable life, then he created man . . . Moses made the Bible to say his wife was taken out of his side — was made of one of his ribs. As far as I know my ribs are equal on each side. The Lord knows if I had lost a rib for each wife I have, I should have had none left long ago . . . As for the Lord taking a rib out of Adam's side to make a woman of, it would be just as true to say he took one out of my side.

"But, Brother Brigham, would you make it appear that Moses did not tell the truth?"

"No, not a particle more than I would that your mother did not tell the truth when she told you that little Billy came from a hollow toadstool. I would not accuse your mother of lying any more than I would Moses. The people in the days of Moses wanted to know things that was not for them, the same as your children do when they want to know where their little brother came from, and he answered them according to the level of their understandings, the same as mothers do their children."²

His humor was not always lighthearted, however, whether in sermons or personal conversation. There were instances in which it seems to have been more calculated to wound than to amuse. He did not like pretentious people who put on airs and aped the fashions of the world, and he sometimes tried to "cut them down to size." He was in his office on one occasion discussing some business with a family; the door had been left ajar. A group of people walked by, and Brigham noticed the tall, handsome, immaculately dressed figure of John Taylor, president of the Quorum of Twelve Apostles. In a voice hardly muffled, Brigham exclaimed,

"Well, if it isn't Prince John!" The elegant Taylor overheard the remark and came back to say, "As a person, Brigham Young, you can be awfully small; but I still respect you as a great leader."³

It seems that Brigham kept his mental balance by freely expressing his reaction to impossible situations, often in light and humorous ways. When a certain Elizabeth Green wrote to him in 1851 to have her name removed from the records of the church because she had decided to become a spiritualist, Brigham's answer was:

Madam: I have this day examined the records of baptisms for the remission of sins in the Church of Jesus Christ of Latter Day Saints, and not being able to find the name of "Elizabeth Green" recorded therein I was saved the necessity of erasing your name therefrom. You may therefor consider that your sins have

not been remitted you and you may consequently enjoy the benefits therefrom.⁴

Brigham learned that one of the Salt Lake bishops was selling liquor in his store. This was not proper for any Latter-day Saint, let alone a bishop. Brigham wrote him the following letter:

Dear Brother: I write to request you not to sell any more whiskey or alcohol, or any description of spirituous liquor, no matter who may call upon you to purchase. And in case the plea is made that some will die unless the liquor can be had, be pleased to tell them to first call upon me and get an order for the coffin . . . We have seen as much drunkenness about our streets as we care about seeing, and they all acknowledge that they got their liquor at [your] still.⁵

A third example of Brigham's light approach is a letter to a church member in central Utah who was disturbed about recurring fears that he was about to be murdered. Brigham's reply:

Now, I do not think that anybody wants to slay you, unless it be your wives. The servants of the Lord do not want to do it; but if the women want to slay you, I do not know that we can help it, as we did not have to slay you to have you take wives.⁶

As a public figure, Brigham was a mixture of idealism and pragmatism. The idealistic path of service to his people intertwined with the pragmatic goal of preserving his status, power and influence. At any given time, for instance, it would have been hard to tell whether he considered his acknowledged opponents (federal appointees, apostates) or some of his more contrary followers the greater enemy. An example of the latter was his sometime business agent Edwin D. Woolley. A loyal but plainspoken former Pennsylvania Quaker, Woolley's rejoinders sometimes matched Brigham's own, and irritated the president. Bishop Woolley (he was longtime bishop of the Salt Lake 13th Ward) was not satisfied with the Social Hall as a place for ward entertainments and in 1861 constructed an elegant addition to his ward meetinghouse for use as a place of recreation. Called "the Assembly Rooms," the structure was lavishly furnished and decorated. At the dedication, Brigham, who hated the trappings of luxury, said he would not counsel parents to send their children there because it was "only fit for folks of the caliber of Presidents of the United States or Congressmen."⁷ Bishop Woolley not only used the Assembly Rooms for ward dances and parties, lectures and classes, but also dared to rent it to non-Mormons for similar purposes. Brigham complained publicly that the bishop was allowing "a sacred house" to be used for profane purposes. After one such discussion, which was pointed if not heated, Brigham remarked caustically to the bishop: "Well, I suppose now you are going to go off and apostatize."

**DEAR BROTHER: I WRITE TO REQUEST YOU NOT TO SELL ANY
MORE WHISKEY OR ALCOHOL, OR ANY DESCRIPTION OF SPIRIT-
TIOUS LIQUOR, NO MATTER WHO MAY CALL UPON YOU TO
PURCHASE. AND IN CASE THE PLEA IS MADE THAT SOME WILL
DIE UNLESS THE LIQUOR CAN BE HAD, BE PLEASED TO TELL THEM
TO FIRST CALL UPON ME AND GET AN ORDER FOR THE COFFIN
. . . WE HAVE SEEN AS MUCH DRUNKENNESS ABOUT OUR
STREETS AS WE CARE ABOUT SEEING, AND THEY ALL ACKNOWLEDGE
THAT THEY GOT THEIR LIQUOR AT [YOUR] STILL.**

"No, I won't," retorted Edwin. "If this were your church I might, but it's just as much mine as it is yours."⁸

Brigham could hardly fail to respect that response. He is said to have commented once that if Bishop Woolley should fall off his horse while crossing the Jordan River on the way to his pasture, those searching for him should not expect him to be floating downstream; they would more likely find him swimming upstream, obstinately contending against the current.⁹ Brigham had a number of run-ins with such recalcitrants, but not all of them remained as loyal as Woolley. ▼

(Excerpted from Brigham Young: American Moses.)

1 Woodruff Diary, 24 October 1851.

2 Unpublished sermons, 8 October 1854. These are stenographic notes, of which I have made a "free-flowing" transcription.

3 This story was told me on 21 August 1847 by the aged but alert William R. Wallace, son of Utah pioneers and noted Utah irrigation engineer, who said that as a boy he was a personal witness to the episode.

4 BY to Elizabeth Green, clerk's draft penned on letter of Elizabeth Green to BY, 28 December 1851, BY Secretary's Drafts, in possession of the LDS Church Historical Department.

5 BY to [name deleted because confidential communication], 19 April 1858, Letterbook 4:134.

6 BY to [name deleted because confidential communication], 20 March 1865, Letterbook 7:517.

7 Leonard J. Arrington, *From Quaker to Latter-day Saint: Bishop Edwin D. Woolley*, (Salt Lake City, 1976), p. 391.

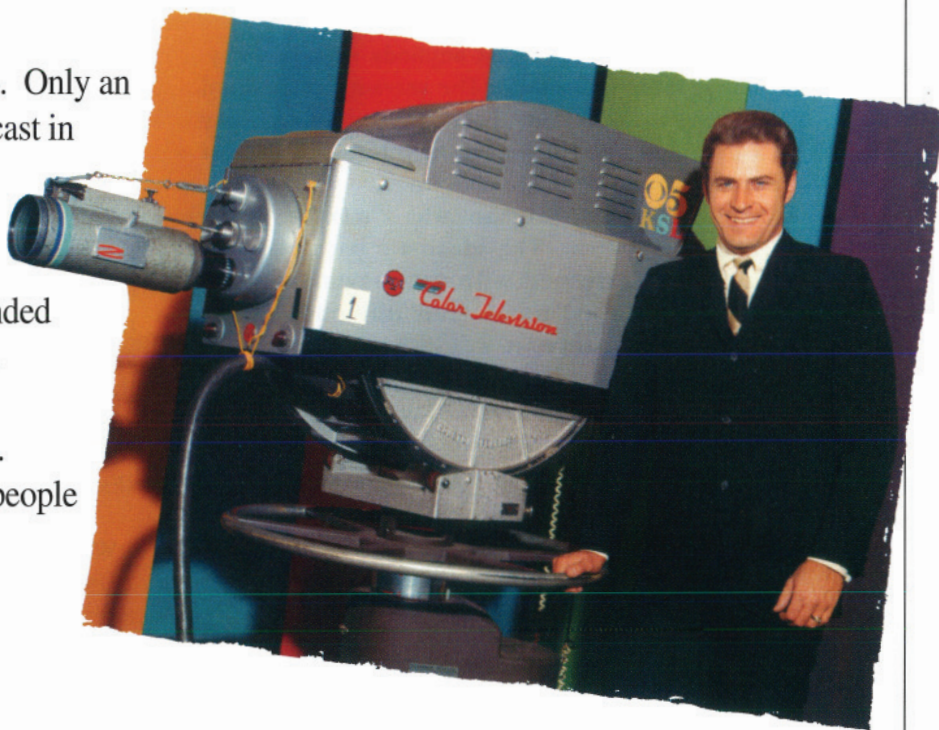
8 *Ibid.*, p. 449.

9 Leonard J. Arrington and Davis Bitton, *Saints Without Halos: The Human Side of Mormon History*, (Salt Lake City, 1976), p. 61.



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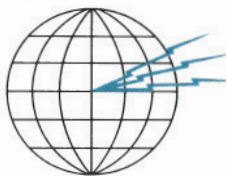
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New Statue Honors Brigham and his People



Photo by John L. Hart

SUP Pres. Angus Belliston, left, and Pres. Gordon B. Hinckley, applaud statue unveiling.

With an audible murmur of appreciation followed by a thunderous standing ovation from the capacity crowd in the Utah State Capitol rotunda, a new heroic-sized statue of Brigham Young was unveiled during special commemorative ceremonies July 25.

National SUP President Angus Belliston conducted the unveiling service, during which President Gordon B. Hinckley of the First Presidency of The Church of Jesus Christ of Latter-day Saints praised Brigham Young as "a gifted, strong leader, a man of remarkable vision and faith."

"This statue will hopefully

be a reminder for generations to come of the price paid in toil and struggle for the bounteous blessings we enjoy today in this valley," President Hinckley said during brief remarks moments before the unveiling. The church leader also extended his thanks to all who made the creation of the new Brigham Young statue possible and noted: "It's been a long time coming."

As reported in the July issue of *Pioneer*, there has never been a full-sized statue of the pioneer leader in the Utah capitol. There is a bust of Brigham Young, as well as full-sized statues of Philo T. Farnsworth, Thomas L. Kane and the Indian

chief Massasoit. Two years ago a state legislative commission was formed to raise private donations to correct what was, in the view of many, an oversight. Utah artist Kraig Varner was commissioned to create the sculpture based on the 21-inch model he had submitted for the committee's consideration.

"The more I studied about the life and leadership of this great man, the more I realized that my Brigham Young couldn't be static," Varner said during the unveiling ceremonies of the young, dynamic, striding pioneer he chose to portray. "In order to capture the essence of the man, I had to create a sense of movement, a sense of strength.

"Brigham Young was a man of the people," Varner continued. "I hope we've given you a man of the people."

In accepting the statue in behalf of the people of the state of Utah, Gov. Michael O. Leavitt paid tribute to Brigham Young as "a man of remarkable insight." He referred to Brother Brigham's far-sighted city planning and his visionary efforts such as the Cotton Mission and the Iron Mission as examples of the pioneer prophet's bold leadership during extraordinarily challenging times. He indicated that contemporary citizens and leaders could learn much from Brigham Young's example.

"I accept this statue . . . not just as a monument to our past, but also as a symbol of our responsibility to future genera-

tions of Utahns," Gov. Leavitt said.

Others on the program expressed similar sentiments, including Salt Lake City Mayor Deedee Corradini (who observed that "few if any modern-day leaders could have accomplished as much in such a short period of time" as Brigham Young did) and Truman Clawson, past president of the Brigham Young Family Association. Stirring music for the program was provided by the Utah Symphony Chorus.

But the final word on the event was given to Brother Brigham himself. Popular Utah actor-director-playwright James Arrington, who has entertained thousands with his delightful one-man show, "Here's Brother Brigham!" appeared at the end of the program as Brigham Young. He looked the statue up and down appreciatively and expressed his approval: "While I am not unaware of Old Testament restrictions regarding graven images, 'I don't think anyone is going to get down and worship this.'"

However, he said, "it is the people who are commemorated by this statue. That's how a leader becomes great — through his people. The people who followed me were great people.

They are the ones who you honor today."

Standing ovations and all.

FOUR DAYS AFTER the unveiling, the new statue

NEW MEMBERS

Let's give a big SUP welcome to our newest members:

Richard A. Asay (BE)
Michael D. Bateman (AL)
Russell R. Bateman (AL)
Keith E. Black (AL)
Kay Blackner (PH)
David L. Buhler (OLYH)
David B. Burnham (AL)
Thomas Caswell (SOP)
Robert W. Clayton (AL)
Hazen Cooley (CC)
Gary D. Boombs (AL)
Charles Cox (CR)
Stanford P. Darger (AL)
Karl C. Dean (HOL)
Keith O. Forsgren (MUR)
Don E. Forshee (CM)
Grant R. Fowles (CR)
Robert B. Gledhill (AL)
James M. Greenhalgh (BY)
Brian T. Gubler (AL)
Lee Milne-Hamblin (MUR)
Russell P. Hammong (SC)
Dale F. Hansen (BE)
B.W. Haslam (AL)
Klyn Haws (HR)
C. Delynn Heaps (AL)
Bruce S. Hutchinson (AL)
Larry L. Jacobson (JRT)
Clyde W. Jarrett (BE)
Victor D. Johnson (AL)
Doyle J. Jones (JRT)
Roger K. Keddington (AL)
D. Leon Kirman (SQP)
Matthew P. Lawrence (SC)

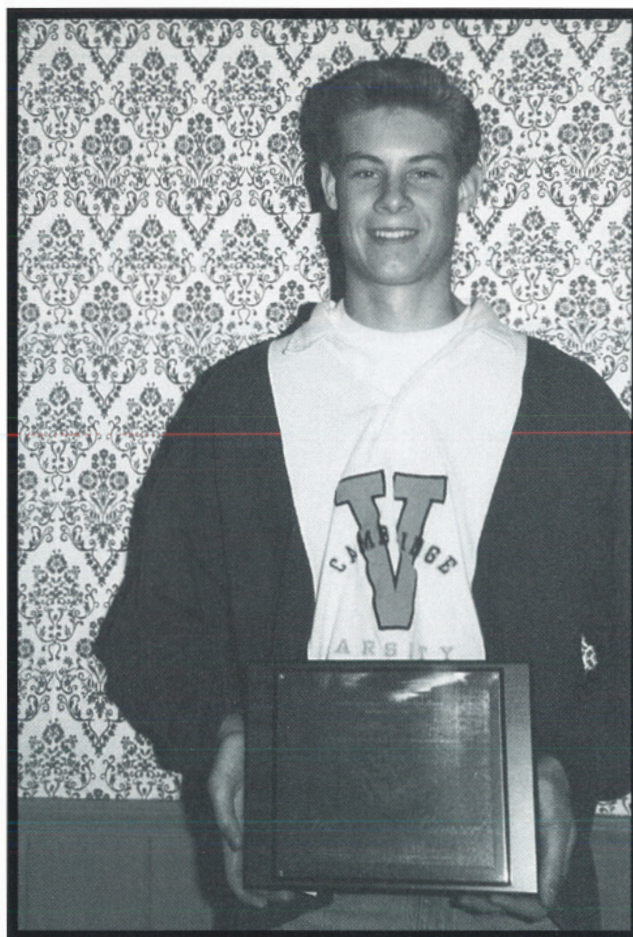
Steven J. Lund (AL)
Gary L. Matthews (SQP)
Booth Maycock (JRT)
William J. Maynes (BH)
Dalton R. Meeks (HV)
George L. Mitton (SQP)
Nathan J. Morgan (AL)
Arden C. Nichols (CM)
DeVon M. Ogden (SQP)
Charles W. Parker (TP)
Kerby Parker (AL)
L. Tom Perry (EMC)
Merrill R. Peterson (CC)
Lowell J. Robison (SQP)
John W. Schwantes (HOL)
Jack R. Selander (AL)
Dana Simonsen (AL)
Denalyin Smith (JR T)
Kermit H. Smith (AL)
Philip R. Smith (AL)
R.G. Smith (AL)
Robert J. Smith (AL)
Laird C. Stringham (BE)
Claude E. Stuart (OGPI)
Paul M. Tinker (AL)
Waldo S. Topham (CC)
Russell E. Tueller (TQ)
Kay I. Waite (BV)
Daniel Myron Wheatley (BE)
Walter Whipple Jr. (AL)
Ed Woodbury (BY)
Charles Woodman (ESIE)
Thomas Woodward (AL)

presided over Brother Brigham's Ball, a gala social event in the capitol rotunda. Hosted jointly by the national presidents of the Sons of Utah Pioneers, the Daughters of Utah Pioneers and Governor and Mrs. Leavitt, the July 29 Ball was attended by several hundred celebrants, including some in pioneer costume. ▼

HONORING TOMORROW'S PIONEERS TODAY

Two more SUP chapters paid tribute to Tomorrow's Pioneers recently by awarding \$1,000 scholarships to deserving local young people

The Ogden Pioneer Chapter selected Scott Moser as one of the area's outstanding pio-



Scott Moser , Ogden Pioneer Chapter scholarship winner

neers of tomorrow. Scott has a 3.983 grade point average, ranking him among his class' top 10 academically. He was his school's Sterling Scholar in English and a member of Utah's 1994 Academic All-State Basketball Team. He is an Eagle Scout, an accomplished pianist and the owner of a successful landscaping and yard care business.

Chapter members also selected Melissa Ovard and Spence Cornia as runners-up.

The Murray Chapter honored Elizabeth Remington as one of Tomorrow's Pioneers, with Scott Evans, Cyndamarie Kle and Jeffry Nelson as runners-up. Each one of these young people is outstanding, with GPAs ranging from 3.87 to 4.0. All four received certificates of special achievement

and a wall plaque in recognition of their accomplishments, and Miss Remington received the \$1,000 scholarship. ▼

OLYMPUS HILLS CHAPTER

About 25 members of the Olympus Hills Chapter recently toured the Joseph Smith Memorial Building in downtown Salt Lake City. As we toured the facility, the restoration process for each room and floor was explained in detail. We visited the Family-Search Center, the chapel and special rooms that are available for parties and meetings.

Following our tour we entered the theater to watch the inspiring film, "Legacy," which depicts the pioneer trek and the building of LDS temples. After the film, several members of the group enjoyed

dinner in the Garden Room, one of two restaurants on the building's scenic 10th floor.

Chapter members who attended agreed that the tour was enjoyable and historically informative. We would recommend it as a wonderful trek opportunity for other SUP chapters. (Submitted by Earl S. Duerden) ▼

NAME MEMORIALIZATIONS

Florence Youngberg of the National Office issues this reminder:

"If you have not memorialized your ancestors yet on the plaques in our Pioneer Hall, please consider doing so. We feel these people who made such a great effort and sacrifice to join the Saints in the valley should be honored. What better way than by putting their names on the plaques and, if possible, donating their histories to our library holdings.

"Many of us can't afford to do these names by ourselves, but by asking our families and family organizations to help, it can be done. Cost is \$100 per name memorialization.

"We still need about 100 names for the next plaque. Let's get it filled so we can honor these people!"

Ralph Cannon of the South Davis Chapter recently memorialized 18 names. Other name memorializations were turned in by Morris Miller (BV), 3; Donald Fox (AL), 3; Hal Covington, (OQH), 2; J.R. Odekirk (AL), 2; Frank Dunlavy (SC), 2; and Edgar Todd (TB), 1. ▼

CHAPTER ETERNAL

Darel Paul Bartschi, 83, East Mill Creek Chapter
Gordon Crandall, 87, Mills Chapter

AND FINALLY . . .

Ferrin L. Allen, president of the Box Elder Chapter, writes:

"On behalf of the Executive Committee of the Box Elder Chapter of the Sons of Utah Pioneers, I would like to take this opportunity to thank you for the new and exciting *Pioneer* that we receive.

"Each month we receive many positive comments about the quality of that publication and the wide interest that it serves in bringing pioneer histories to members of our chapter and others who have opportunity to read the magazine.

"We have received one other comment concerning the magazine that in your future planning may be considered. In the old *Pioneer* magazine there were more pages reserved or allowed to cover the activities of local chapters within the society. The comment we have received and I am now passing on to you for your consideration is that the local chapter news is what in fact encourages and strengthens local chapters. There is nothing quite as well received as reports of what you yourself and other chapters are doing to foster the goals of the society.

**. . . OUR MOST IMPORTANT MISSION IS ONE WE CAN ALL
AGREE UPON: SHARING THE STORY OF OUR NOBLE PIONEER
FOREBEARS WITH AS WIDE AN AUDIENCE AS POSSIBLE. AND
AS YOU SAID IN YOUR LETTER, THAT'S SOMETHING THE NEW
PIONEER IS DOING PRETTY WELL.**

"We are sure with the enlarged reading audience now of the magazine that some changes had to be made, but our executive committee feels that local chapter news is not the best thing to cut out. A large portion of your readers remains the members

in the local chapters.

"Again we do thank you for the magazine and the fine work you do to make it happen. It is truly a magazine that we are all proud of."

Thanks for the nice comments. SUP news has always been a high priority with *Pioneer*, and always will be. Just look at this issue. There's our Briefly Noted page and our President's Message, both of which are aimed primarily at the SUP audience. Then there's a nice little feature story about how the Cotton Mission Chapter helped turn a St. George eyesore into a beautiful plaza filled with historical significance. And then there's the Chapter News section, which is always among the longest features in the magazine. While it's true that we edit the Chapter News articles to fit space and readership requirements, we print every chapter news story that we receive.

But there's one other issue that we have to consider as we put each issue of *Pioneer* together. At press time, total SUP membership was a little under 3,000 members; our magazine circulation is well over 20,000. While we continue to serve the SUP and its national and chapter needs, we also have to serve a readership that is predominantly non-SUP. It is a fine line that we must walk, and we do the best we can.

Besides, Our most important mission is one we can all agree upon: sharing the story of our noble pioneer forebears with as wide an audience as possible. And as you said in your letter, that's something the new *Pioneer* is doing pretty well.

Thanks for writing, President Allen! But even more than that, thanks for reading! ▼



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and balance in your own life, look into the Franklin Day Planner. It's the one planning instrument that helps me hit the right notes at work, home, and play.

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Thomas L. Kane

Continued from page 7

Kane told Johnston that President Young had agreed to send cattle and flour to the army, which the president had heard was short-rationed. Johnston's reply was an outburst, calling the Mormons "rebels."

When an attempt was made to arrest Kane, he fumed out a challenge to Johnston for a duel. Cumming agreed to serve as Kane's second.

Kane remained at Camp Scott for three weeks, sleeping in falling snow several nights. He kept in constant touch with Mormon messengers on the fringe of the camp.

Kane learned that the Mormons would receive Cumming without an armed escort.

Cumming notified Johnston that he (Cumming) would accompany Kane to Salt Lake City, unescorted. As Cumming and Kane neared the city, a welcoming band boomed "The Star Spangled Banner," "Hail, Columbia" and "Yankee Doodle."

Cumming had several meetings with President Young and Kane.

Then President Young introduced Alfred Cumming to a tabernacle congregation as the new governor.

Editorials in big eastern dailies such as *The New York Times* branded the Utah expedition with Johnston's army as a blunder.

President Buchanan subsequently sent a Peace Commission to Utah to "pardon" the Mormons.

President Buchanan hailed Kane's peace-making mission to Utah in his annual message to Congress.

From peace-making, Kane turned to war — the great Civil War. Physically frail as he was, Thomas L. Kane served heroically in the Civil War. He was among the first to volunteer to the governor of Pennsylvania. Kane was gallant in such blood-bathed battlefields as Gettysburg and Chancellorsville. Several times he was wounded. He was captive in that funnel of terror, the Shenandoah Valley.

He came out of the war as a major general.

Thomas Leiper Kane was born in Philadelphia on Jan. 27, 1822, son of John Kintzing Kane, a respected attorney who later served as federal judge, and Jane Duval Leiper. She was described as one of the "most beautiful women of her time."

Kane married Elizabeth Dennistown Wood. She became a doctor of medicine. Two of the Kanes' sons and a daughter became physicians. A third son became a civil engineer.

Indeed, the Kanesville Tabernacle that will soon be restored in Council Bluffs (please see related story) is named for a noble, caring kind man.

Abraham Lincoln spoke of Kane and comrades when the Emancipator gave his immortal Gettysburg

Address on a field where Kane had fought:

"The brave men living and dead, who struggled here have consecrated it, far above our power to add or detract . . . It is for us the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced." ▼

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but they were willing and anxious to learn."¹⁶

On Dec. 1, 1861, the main body of settlers formed a camp about half a mile northeast of where the St. George Temple stands today. Committees were formed and plans for a city were made.¹⁷ At a mass meeting, the heads of families drew from a drum a card upon which was written a description and location of his assigned city lot. Arable farm land was apportioned the same way.¹⁸

Much has been written and said about the faith and backbone of those who settled this arid country — people like David H. and Wilhelmina Cannon. Upon receiving their land, David "drove his wagon up to a large mesquite bush, set the bed off under the shade, then with the running gears, went to the Santa Clara Creek and secured willows to make a shed. The family settled, ready for housekeeping, he could turn his attention to preparing land for crops, and to diverting the water of the spring to the lots of the now-established city. Then there was the digging of a canal to divert the water of the Rio Virgin, to cover the land in the south part of the valley; as the small streams of the valley would only provide water for gardens planted on the three-quarter-acre lots and for family use as culinary water."¹⁹

Life in these early days was stark and hard. For a time, Wilhelmina was discouraged over the dreary outlook. Encouraging her, David promised her the country would blossom as a rose. She replied, "If I could have but one flower I would be content." In response, David hunted and found for her a Sego Lily, which "he brought to her with love. She felt comforted, and she lived many years in this land, learning to love it."²⁰

The same thing could probably be said for many of those who settled St. George, as the early years saw great hardship and discouragement. "Too much praise cannot be given the people who built up that beautiful city in the midst of a barren desert . . . Dams built on the river were frequently washed out, especially during the severe floods of 1861-62 . . . Later, a canal, 11 miles long, was built, taking out water on both sides of the river."²¹

But the faithful cotton missionaries pushed forward until the desert did indeed begin to blossom. St. George grew from 748 people in December 1861 to 1,142 in 1870 and 1,332 in 1880.²² Today, the St. George Tabernacle, dedicated in 1876, and the beautiful St. George Temple, dedicated in 1877, stand as monuments to the faith and determination of those who laid the foundations.²³

"St. George, founded by the cotton missionaries, became the center of Dixie, and the colonists were successful in producing sizable amounts of cotton . . .

During the American Civil War the market demand for Utah cotton remained strong, but plans for a factory at Washington, near St. George, had barely been carried to completion in 1866 when the falling price of imported cotton from the East destroyed most of the demand for the local product."²⁴

While not achieving the success hoped for by the cotton missionaries, the factory "proved a great blessing to the people of southern Utah. It was a clearing house for the products of the area, performing the functions of merchandising and trade. It provided script as a basic medium of exchange at a time when money was almost non-existent. It was a symbol of unity, courage, and strength . . . The settlements established by the 'Cotton Mission' are alive and well today, growing and prospering."²⁵

(Julie A. Dockstader is a writer for *The LDS Church News*.)

1 *Under Dixie Sun, A History of Washington County By Those Who Loved Their Forebears*, Washington County Chapter of Daughters of Utah Pioneers, p. 22.

2 *Biographical Encyclopedia*, by Andrew Jensen, p. 311.

3 *Under Dixie Sun*, p. 61.

4 *Ibid.*, p. 23.

5 "A Brief Historical Sketch of the St. George Temple from the Founding of the City to the Dedication of the Temple; with a Concentration on the Ground Breaking and Dedication Services," by William L. Riley, Jan. 4, 1968, p. 1.

6 *The Immortal Pioneers*, by Albert E. Miller, pp. 6-8.

7 *Under Dixie Sun*, p. 23; *Our Pioneer Heritage*, compiled by Kate B. Carter, published by Daughters of Utah Pioneers, vol. 13, p. 532.

8 *Under Dixie Sun*, p. 24-25; *Under Dixie Sun*, p. 62.

9 *Ibid.*, pp. 63-64.

10 *Ibid.*

11 *Ibid.*

12 *The Immortal Pioneers*, p. 10.

13 *Mountain West*, "Dixie's Cotton Mission," by Lee Reay, 1980, vol. 6, no. 5, p. 15.

14 *Under Dixie Sun*, pp. 65-66.

15 *Ibid.*

16 *Ibid.*

17 *Encyclopedic History of the Church of Jesus Christ of Latter-day Saints*, by Andrew Jensen, p. 726.

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19 *The Immortal Pioneers*, p. 31; *Under Dixie Sun*, p. 97-98.

20 *Ibid.*

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22 "Belief and Behavior in a Mormon Town: Nineteenth-Century St. George, Utah, A Dissertation in American Civilization," by Larry Morgan Logue, p. 7.

23 *Under Dixie Sun*, p. 332; *Deseret News 1993-1994 Church Almanac*, pp. 331-332.

24 *Utah's History*, Richard D. Poll, general editor, p. 148.

25 "Dixie's Cotton Mission," p. 17.

Don't let the bedbugs . . . marry?

Insects of all kinds were a constant plague for the Utah pioneers. A story, probably apocryphal but nonetheless revealing, circulated among the early settlers of a traveling salesman who, in seeking accommodations for the night, asked the landlady if there were any bedbugs in the house.

"Not a single bug in the house," she replied.

The next morning at breakfast, the woman asked the salesman how he had slept.

"Madam, you told the truth," he said. "You haven't a single bedbug. But you do have a thousand married ones, all with big families!" (From *Mothers of the Prophets* by Leonard J. Arrington and Susan Arrington Madsen.)

In the early days of Paragonah, in Iron County, the people had a cooperative cattle herd. The animals spent the summer on the meadows in lower Bear Valley, northeast of town.

One evening each week an animal would be slaughtered at the ranch, cooled overnight and brought to town early the next day for distribution. The meat cart would be parked in the shade on main street, where members of the cooperative could come for their share of meat.

One day when John Topham was manning the meat cart, a certain woman came with her pan and said,



Stephen Hales

"Brother Topham, may I please have a nice piece of meat without any bones?"

Brother Topham, never one to mince words, raised his bushy eyebrows and growled: "Thunderation, woman! Have

you got any cattle in that herd without any bones in them?" (Submitted by Hilma R. Lamoreaux)

When George Kirkham was on trial in Lehi for cohab-

itation, care was taken by his plural families to see that no insinuation of relationship between them and Brother Kirkham in the presence of court officers. But someone forgot to tell his young son, Lott.

Toward the end of the trial Lott went to court with his mother, one of Brother Kirkham's plural wives. No one considered the possibility of a problem, since Lott was so little and wasn't likely to be called upon to testify. But when the prosecuting attorney saw the boy, he bent down, put his arm around his shoulder and, gesturing toward Brother Kirkham sitting up on the witness stand, asked, "Lotty, who is that man up there on the stand?"

Little Lott straightened himself and pointed to Brother Kirkham proudly. "That's my Daddy!" he said.

Brother Kirkham was convicted right on the spot.

(Do you have an amusing pioneer anecdote or an interesting pioneer tale that you'd like to share? Please send your stories to *Deseret Views*, c/o The National Society of the Sons of Utah Pioneers, 3301 E. 2920 South, Salt Lake City, Utah 84109.)

INSIDE BACK COVER

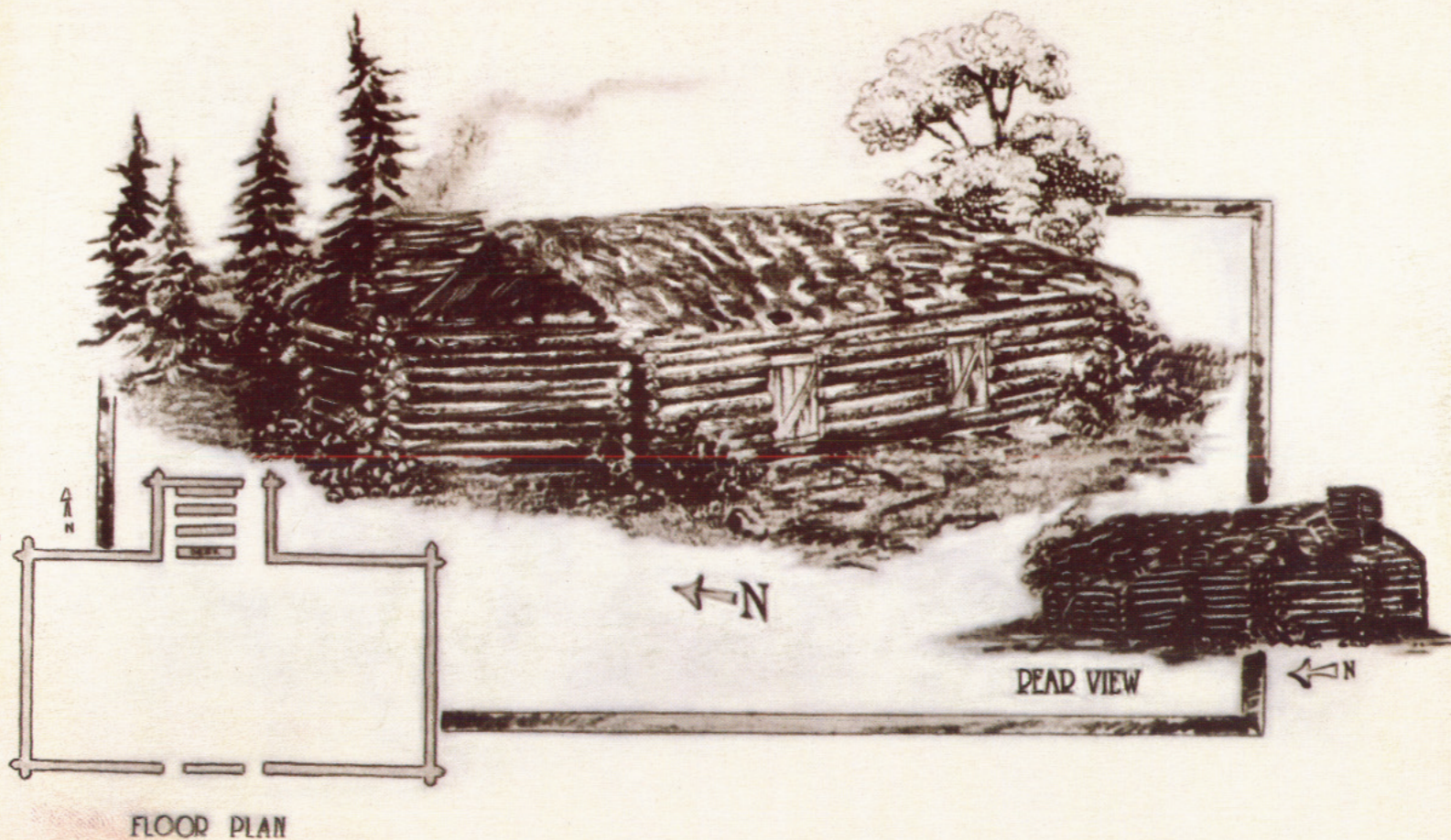
"Pauvan, Fillmore"

by William W. Major

Oil on Board

Courtesy Museum of Church History and Art





Historic 1847 Tabernacle to be Rebuilt

The first tabernacle built by the LDS Church was erected in just three and a half weeks in Kanesville, Iowa.

This enormous log structure was built especially to hold the first solemn assembly of The Church of Jesus Christ of Latter-day Saints which, on December 27, 1847, sustained Brigham Young as the second president of The Church and approved the reorganization of the First Presidency.

President Young, on February 4, 1846, had launched the Mormon exodus to the Salt Lake Valley as President of the Quorum of the Twelve Apostles.

The tabernacle is being reconstructed on the original site by Kanesville

Restoration, Inc., and the Pottawattamie County Mormon Trails Association.

The opportunity to assist in this historic reconstruction with a **tax deductible** donation will be available only for a short time. A beautiful commemorative scroll will contain the names of the top **one hundred contributors**. Names will be listed on the scroll listing the largest contributor **first**. The scroll will be permanently displayed in the "Memorial Circle" of the park.

If you would like to be a part of this important project, please send a contribution to Kanesville Restoration, Inc., 3865 South Wasatch Boulevard, Suite #300, Salt Lake City, Utah 84109.

Thank you for your help.



The scroll in Kanesville Park's "Memorial Circle" will permanently display the names of major contributors.